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22. *Italy and America*. March 21. (A prose article.)³
23. *Mother and Poet*. May 2.
24. *Only a Curl*. May 16.
25. *The King's Gift*. July 18.
26. *View across the Roman Campagna*. July 25.

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GERMAN LEXICOGRAPHY

PART III

24. HOLUNKE, HALUNKE

The accepted history of this word is outlined as follows by Kluge (*Etym. Wbch.* 1915):

HALUNKE M. ältere Nebenform (noch häufig durch das ganze 18. Jahrh.) *Holunke*, *Hollunke*; in der ersten Hälfte des 16. Jahrs. (bei Luther unbelegt) aufkommend und zuerst bei Burk. Waldis 1527 Der verlorene Sohn v. 879 (als *Holuncke*) in der dem 16. Jahrh. geläufigen Bedeutung 'nackter Bettler verwildert aussehender Mensch' als ndd. bezeugt; als *Halluck* auch bei Er. Alberus 1542 Der Barfuser Münche Alkoran Nr. 94. In der 2. Hälfte des 16. Jahrs. tritt *Holunke* in schles. Quellen (vgl. Kern, *Zeitschr.* VII, 307) als Dialektwort für 'Ausläufer' auf, wie es später in Schlesien auch für 'Schlossdiener' oder 'Nachtwächter' vorkommt. Das Wort stammt aus böhm. *holomek* 'nackter Bettler, Häscher' (zu *holy* nackt).

On the other hand, Heinrich Schröder,¹ in a lengthy discussion, tries to show that the word is not of Slavic origin at all, but a mere *Streckform* of *Bunke* 'Knochen.' This rather fantastic attempt does not seem to have been convincing—Kluge does not so much as mention it. The present article, therefore, will not attempt a rebuttal of Schröder's arguments, but will propose a slight modification of the accepted history of the word, based on newly discovered instances, which antedate all those hitherto cited.

In Mag. Johannes Hasse's *Görlitzer Rathsanalen*,² contemporary with the events described, there is an account of the pun-

³ *Ibid.*, p. 52.

¹ *Streckformen*, Heidelberg, 1906, pp. 11-19.

² In *Scriptores rerum Lusaticarum*, Neue Folge, III, 207, Görlitz, 1852.

ishment meted out to certain city officials, accused of surreptitiously drinking some of the City Council's wine:

. . . sein sie freitags noch der aschermithwoch alle fur den rath gefordert, ist einem itzlichen sein gebrechen vnd vorseumlikeit vortzalt wurden, Vrban der einer thurstehr, Hans der czirkelmeister sein geurlawbet, vnd Pauln dem holuncken sein die XII gl, die man jme wochlich gegeben, abesaget, vnd so ers begeret, ein thur zugesaget wurden. Den andern ist ein ernste rede in der gemeyne gesaget, wolden sie diener sein, so solden sie thun, das einem itzlichen noch seinem dinste zuthun zustuhnde, ader ein rat wurde isz furder nicht erleyden konnen.

The word *Holunke* could not have been applied to a menial, for Paul, by way of punishment, is degraded from *Holunke* to *Thürsteher*. A footnote of the editor defines *czirkelmeister* as 'aufseher der stadtknechte,' and *holuncke* as 'salzaufseher,' both of which were, of course, positions of some responsibility. The date of this event is 1511. Three years later, in a description of the castle of Pentzig, the word again appears, this time presumably in the sense of 'guard,' 'watchman':

vnd sein die mawern also breit gewest, das die holuncken, der man den stets vier gehalten vmb vnd vmb haben gehn mogen (p. 350).

In connection with these earliest instances it is to be noted, firstly, that they are found in a territory bordering on Bohemia, and secondly, that there is absolutely no connotation of 'nackter Bettler.' This meaning, handed down by successive lexicographers, seems to be derived from the Low German text of Burkard Waldis:

Mochte he eyn ander mael dencken dar ann,

Dat he wer blodt van hir gegann

Vnd hadde dat syne szo gar vorterth,

Dat he nicht clouwen mocht den sterth:

Szo wer he eynn holuncken gelick.

In this scene, to be sure, the prodigal son, stripped by his evil associates, is represented as being naked and forlorn, but it does not of necessity follow that his resemblance to a *Holunke* is based particularly or entirely on this quality. In any case, the definition of 'nackter Bettler' is certainly without foundation in two other instances, cited under this heading in Moriz Heyne's *Deutsches Wörterbuch* (II, 31), and taken from an article by Crecelius in

Germania, xx, 68. The ultimate source is an Augsburg *Flugblatt* of the year 1541, in which a conflagration "inn der klaynern statt Prag auff dem Küncklichenn schlosz" is described: "Mer ij Kinder die sind eines Holuncken geweszt, auch verbrannt worden. Mer ist ein Holunck genant Vicentz der ist verbrant gefunden worden." "Mer einer Jacob Holumeck, dem seind seine fingere seer verbrant worden." No further context is given, and there is nothing to warrant the definition of 'Bettler,' posited also by Crecelius. On the other hand, in the light of the second Görlitz passage ('guard,' 'watchman'), and particularly as this fire was at the castle of Prague, it is more than likely that *Holunke* here has the same meaning. In the same way, many of the passages quoted in Grimm's *Deutsches Wörterbuch*, e. g. those from Fischart and Philander, would seem to admit of the interpretation 'attendant,' 'servant,' 'lackey,' instead of 'scoundrel.'

In conclusion I should like to point out that the meaning of the Bohemian *holomek* is not primarily 'nackter Bettler,' as the German lexicographers assume. For example, in Jungmann's *Slownjk Česko-Německý*, Prague, 1835, we find the meanings of the word developed in the following sequence: 1. lediger Mensch, Bursche; 2. Gerichtsdienner, Marktknecht, Stadtknecht, executor; 3. cliens, serviens nobilibus; 4. Häscher, Henkersknecht, Schergdiener, Schinderknecht, Trossbube; 5. nackter Bettler, Wicht, Halunke; 6. Schnapphahn. We see that the meanings under (2) are in complete accord with those of the early German instances discussed above. Furthermore, the transfer in meaning from 'Henkersknecht' or 'Schinderknecht' to the modern 'Halunke' is also logical enough, so that the idea of 'nackter Bettler' becomes superfluous.

25. DISPOT, DESPOT

Kluge cites the first instance of this word from a text of the year 1584. It is to be found much earlier, however, as the following instances from dated documents show:

wir horen sagen, das unser gnediger herre der konig geczogen seyn zu dem dispot und mit den Torken eynen tag halden sal . . . also ferre als her yn der Torkey nichte sey bey dem dispot. do sal en Hannos nicht suchen (*Scriptores rerum Siles.*, vi, 36: Breslau, 1423).

Do der herre Romissche konig czoch kein Turken wart, do starb Disput indes, der sein diner was (*Monumenta*,³ VI, 802: 1428).

der Türkisch kayser soll gestorben sein und die in des dispotz land und in Bossen sollen dem kung geschriben haben (*Publ.*,⁴ LXXI, 73: 1481).

The acc. sing. "dispotten" is quoted in *Publ.*, LXVII, 496, from a document dated 1479.

26. HORDE

This word, dated 1534 by Kluge, and still later by Heyne, occurs in a letter of the year 1429, written by Witold of Lithuania to the Grand Master of the Teutonic Order:

Vordan von (*sic*) vor die nuwe czeitunge wellet wissen, als wir bei euwirn sendeboten haben euch entpotten, das der keiser Machmeth unser frunth hat uns geschreiben, wie das her iczunt ganz keiserthum und die Horde hinne hette (*Monumenta*, VI, 866).

27. DEGEN

The origin of this term for 'sword,' which appears in most of the European languages with the stem-vowel *a* (Fr. *daguer*, Eng. *dagger*), is still obscure. It is noteworthy that the earliest instances of *Degen*, in both Middle and Low German, are from outlying eastern districts, where Slavic influence might *a priori* be expected. The following example is from the statutes of the *Schwarzenhäupter* at Goldingen, Kurland, dated 1400:

Is dat ener enen degen edder were blotet under der nonen edder collation sündor verleeft, und ener wapen repe, dat is I daler (Bunge,⁵ IV, 303).

The next instance is found in the statutes of the Bakers' Guild of Cracow, dated 1458:

§ 16. Wer in dy Czeche mit Im tret gewere, messir, beyel, kewlen, degen adir welchirley das were, heymlich adir offinbar, der vorbussit von iczlichem gewere der Czechen eynen groschen (*Monumenta*, VII, 447).

³ *Monumenta medii aevi historica res gestas Poloniae illustrantia*, Cracoviae, 1882.

⁴ *Publikationen aus den Preussischen Staatsarchiven*, Leipzig, 1878 ff.

⁵ *Liv-, Est- und Curländisches Urkundenbuch*, hrsg. von F. G. v. Bunge, Riga.

The usual Low German form, *dagge*, is abundantly cited by Schiller-Lübben, for the most part, however, in undated or late instances. I may therefore add what is probably the earliest instance, from a letter dated Dorpat, 1459:

. . . jamerlichen slogen in sin hovet unde wunden em myt eyne daggen in sin liff (Bunge, XI, 662).

Other instances may be found in Bunge, 2. Abt. I, 617 (Windau, 1499); p. 705 (Reval, 1500); 2. Abt. II, 18, 19 (Narva, 1501).

Another set of instances, of a presumably older form of the word, occurs as early as 1428, in a letter enumerating the presents made to the Grand-duke of Moscow by various Russian potentates:

Do her quam czu herczoge Zegemunt . . . do gaff her im II^e pferde, suben unde sabel unde tatersche dangen vil . . . Zwytergal der gaff im LXXXX pferde, suben und sabel unde dangen ouch vil . . . dar quamen Tateran vil de under mime hern gesesen sint in dem gebite . . . unde brechten im pferde, cameil, bogen vunde sus vil gift . . . gaff im II^e pferde unde suben und vil dangen . . . vil gift unde gabe gebracht; czu dem ersten van pferden, suben unde sabel unde tatersche dangen. Unde vortan habin im geben herczogen, forsten unde hern sin' undersasen, de fertzich, de XXX, de XX, de XII, de X, V, VI, VIII pferde, suben, unde sabel unde dangen vil, di ich alczemale nicht gescriben en kan (*Monumenta*, VI, 798 f.).

As this new form *dangen* is in all but one of the instances coupled with *sabel*, and particularly as we have to do with princely gifts, it becomes reasonably certain that our word is the forerunner of *degen*. Of further interest, as indicating the ultimate origin of the word, is the adjective *tatersche*, added to the noun in two of the instances.

28. SÄBEL

Kluge dates this word "um 1500 aufkommend." The French and English word *sabre* is supposed to be derived from the German; the Russian form is *sablja*, the Polish, *szabla*. The oldest German instances are those given above, under *Degen* (1428). As the word *suben*, associated with *sabel* in all but one of the instances, is MHG. *schûbe*, NHG. *Schaube*, it is possible that the initial consonant of *sabel* likewise had the value of our *sch*. This is surely the case in the following instances, spelled *schebel*, which would thus point to the Polish as the immediate source of the German

word. This conjecture is further strengthened by the fact that all the texts concerned are from districts not far from Polish territory:

vnnd wer forder sulche gewere, iss sey swert schebel Thelitz kewlen barten hamer ader ander gewere by em treyt dem sallen iss dy Stat dyner nehmen vnnd nicht wider gebin (*Script. rer. Lusat.*, N. F. I, 403: Görlitz, 1476).

dy Swertfeger klageten, wy yn dy messerer yn ire hanttwergk griffen vnd swertphegeten dy schebeln vnd *tilecz*, das yn nicht czw gehörte . . . So denne hewte dy gewonheit ist, das man gewönlich lange messer ader schebeln gebraucht vnd wenigk Swerte, vnd das phegen der Swertfeger Hanttwergk belanget, So süllen dy messerer alles was sy schmiden vnd machen irer arbeit von messeren ausrichten vnd czw bereiten, sunder was dy schebeln vnd korden antrit, süllen sy czw den Swertphegeren lossen phegen vnd poleren (*Monumenta*, VII, 472: Cracow, 1503).

So süllen dy Swertpheger alle messer, *tilecz*, korden, multhan vnd schebeln aldt vnd newe phegen vnd poliren (p. 481: Cracow, 1505).

It is further to be noted that the word is consistently declined weak in these latter instances.

29. KORDE

This term for 'sword' appears in Grimm's *DWb.* (v, 2800) as *Kurde*. The conjecture that it is a loan-word is borne out by the instances given above under *Säbel*. The oldest examples are probably those found in Martin von Bolkenhain's account of the Hussite Wars in Silesia and Lusatia, in which events of about 1430 are recorded:

vnnde czuntten an vil lichte vnde fackeln vnde lucernen vnde czogen aws ere Swerte, Corden vnnde messer . . . do hatthe Sigmund von Czirnaw vnde alle seyne helffer vnde gesellen ere bare swerte vnde Corden yn eren henden (*Scriptores rerum Lusaticarum*, N. F. I, 368).

30. TELICZ, TILECZ

This word, concerning the etymology of which nothing definite seems to be known, is discussed in Grimm's *DWb.* under the headings *Digliz* and *Tilitz*. Two additional forms, *tilecz* and *thelitz*, have been cited above, under *Säbel*. The spelling *thelitz*, found in the statutes of Görlitz of the year 1476, is the oldest of those hitherto recorded. Two Low German instances, in the spellings *tillitz* and *tylitze*, occur in a document written in 1494 at Reval: eynen rock, 1 swert, 1 par haszen, 1 tillitz, steyt to hope in al 30

mc . . . eynen rock, eyn par hoszen, eyn swert, eyn tilitze, steyt tohope 30 mc. (Bunge, 2. Abt. I, 24 f.). Geographically the instances are limited to texts from Austria, Nuremberg, Altdorf, Gera, Görlitz, Reval, and Cracow, where Slavic influence might be expected. The exact nature of the *tilecz* cannot be determined: it must have been a polished, edged weapon, from the fact that it came within the province of the *Swertpheger*.

31. MULTHAN

This word, which does not seem to be recorded in the dictionaries, is cited above, under *Säbel*, from a Cracow ordinance of the year 1505: *messer, tilecz, korden, multhan vnd schebeln*. The word is presumably of Slavic origin, and must have designated a cutting or thrusting weapon resembling those mentioned in the context.

32. JACKE

The German word *Jacke* is usually derived from the French *jacque*: the etymology of the latter, however, still seems to be obscure: Moriz Heyne, in his *Deutsches Wörterbuch* (II, 240), connects it with MHG. *shecke*, whereas Kluge prefers Arabic *šakk*. Romance etymologists tentatively derive it from the proper name *Jacob*. The earliest recorded instance of the German word seems to be in a Latin glossary of the year 1417. It may therefore be of interest to point out that the word, together with many other German (and Slavic) terms, occurs repeatedly, in latinized form, in the accounts of the expenditures of King Ladislaw and Queen Hedwig, during the years 1393-1395:

item pro *beyngwanthi* et armillis alias *scorky* . . . II $\frac{1}{2}$ marc. (*Monumenta*, xv, 159). item pro II tafftis albis ad yaccam dni Regis . . . quamlibet tafftam per V marc. recipiendo (p. 160). pro XII vlnis panni *brusselske* (p. 178). item pro calpetra dicta *clobuczek* cum *hunczcop* et pro pectorali dicto *bruszplath* (p. 199). item furmano, qui duxit XX balistas (p. 200). item pro II libris minus I quartali serici nigri ad iaccas, *francos* et ioppulas dni Regis (p. 211). pro . . . II vlnis tele ad iaccas predictas XIII sc. (*ib.*). item pro $\frac{1}{2}$ libra serici nigri ad complendos *francos* iaccarum dnorum Regis et Witoldi III marc. (p. 219).

To the compiler of these accounts certain of these words (*beingewant*, *brüsselsch*, *hundskopf*, *brustplatte*, *furman*) were evidently

German, but it is impossible to determine how certain others, such as *iacca*, *tafftam*, and *francos* were regarded, on account of the fact that they could readily be latinized, even if they were considered as German. At all events, these instances show conclusively that the word was current as early as the fourteenth century on the extreme eastern border of German-speaking territory, whereas certain lexicographers have assumed that it entered in the fifteenth century, and over the north-western border.

33. DAMASZTAT

The noun *Damast*, as the name of a material, is cited by Kluge from a text of 1524. An earlier form *damasztat*, found in a letter of the year 1483, seems to have escaped notice: “. . . des samats halben oder damasztats, das gilt uns alles gleich” (*Publ.*, LXXI, 278). It is of course evident that the ending *-at* of *damasztat* was caused by the analogy of *samat*.

34. DAMASKEN, DAMASKEIN

This adjective, supplanted in modern German by *damasten*, makes its appearance about the third quarter of the fifteenth century:

einen uberzug, rot damaszkein (*Publ.*, LIX, 767: 1474). ein rote damaszken schauben (*Publ.*, LXVII, 170: 1475). Sammethen, damaschken, atlas, koffter,⁶ tabin kleder zal keyn purger noch burgerynne nicht tragen (*Monumenta*, VII, 470: Cracow, 1495).

35. TAFFET

The *DWb.* states that this word was borrowed from the Italian in the sixteenth century. The following instance is from the

⁶ *Koffter* is presumably a corruption of *kofften*, *kafften*, the adjective derived from the noun *Kaft*. As a simple noun, this does not seem to be recorded, but the *DWb.* (v, 26) quotes *Kaftsammet* from a text of the year 1661. The following word, *tabin*, is likewise unrecorded; most likely it is the adjective form of *Taffet*: cf. an entry dated 1603 in the *DWb.* XI, 1, 26, s. v. *Taffet*: “sollen kein höhere seiden als tobin oder taffet zu ober-röcken gebrauchen.” *Tobin*, by itself, is unintelligible, but if we regard it as a variant of *tabin*, which is perfectly plausible, we read *tabin oder taffet*, the one term serving merely to define the other.

statutes of Cracow, of about the year 1432, in which various articles of merchandise are enumerated as follows: Fir stein mandeln, Funff stein reysz, Czechen taffet, Czechen stucke heidneschen leymeth (*Monumenta*, VII, 418). *Taffet* is here used in the sense of 'piece,' 'bolt of taffeta'; the word occurs in the same meaning in the Latin accounts of the court of King Ladislaw and Queen Hedwig, of the years 1393-1395:

pro III tafftis albis pro iopula facienda dno Regi et consuendo more Gallico, quamlibet per V marc. recipiendo (*Monum.*, xv, 158). item pro II tafftis albis ad yaccam dni Regis, in qua solummodo taffte loco bombicis sunt posite, quamlibet tafftam per V marc. recipiendo (p. 160). item pro XIV vlnis thafte griseo pro ornato predicto viali, recipiendo vlnam per XVII sc. (p. 164).

Other purchases of black, white, gray, and red taffeta are recorded, the black usually at much lower prices than the other colors. It is thus perfectly certain that the material, as well as the name, was well known at Cracow as early as 1393: whether it was brought there from Italy I am unable to determine.

W. KURRELMEYER.

RICHARD CUMBERLAND'S *WEST INDIAN*

On January 19, 1771, *The West Indian*, a sentimental comedy by Richard Cumberland, was acted at Drury Lane Theatre. This play has been, on the whole, the most discussed eighteenth century comedy of the sentimental school. *The Whitehall Evening Post* of February 9, 1771, accepted the play as "a good representation of life," and the following anecdote attests its currency in everyday talk: Lady Blessington, at Genoa with Lord Byron, turned to him and said: "You remind me of Belcour in the 'West Indian,' when he exclaimed, 'No one sins with more repentance, or repents with less amendment than I do.'"¹ *The London Magazine* for January, 1771, commended its "variety of incidents" and *The Lady's Magazine*, for the same month, is delighted and amazed with the "benevolence breathing through it."

¹ *A Journal of the Conversations of Lord Byron with the Countess of Blessington*, p. 102. The passage in the play may be found in Act III, Scene 3.